

THE
 PARABLE of the VINEYARD, and CHRIST,
 the true VINE;
 A
 S E R M O N

Preached in the Parish Church

Of St. Ann's, Westminster,

ON

SUNDAY, SEPTEMBER 17, 1752.

To which is added an APPENDIX,

Being an ESSAY towards Illustrating a DIFFICULT PASSAGE
 in the PARABLE.

PUBLISHED by REQUEST.

By MARSHAL M. MERRICK, L. L. B.
 Chaplain to the Right Honourable the Earl of VERNEY.

Proponebat Christus (addam et prophetæ) parabolas, i. e. rerum notissimarum similitudines; est enim hoc simplicissimum docendi genus, ac rudibus maxime accommodum; videtur enim, primâ specie, puerile, ac ridiculum hujus mundi sapientibus; sed hoc docendi genus placuit ÆTERNÆ SAPIENTIÆ. Erasmus in Paraph. N. T. ad Marc. iv. vers. 2.

L O N D O N:

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THE

TABLE OF THE VINTAGE AND CURE

FOR M O N

OF SE. JUNE'S, W. C. J. J. J. J.

AND THE SE. J. J. J. J. J. J.

APPENDIX

OF THE SE. J. J. J. J. J. J.

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To the RIGHT HONOURABLE
RALPH Earl of VERNEY,
Viscount FERMANAGH,

A N D

Baron of BELTURBET, &c.

This Discourse is,

With all due Respect,

Humbly Inscribed

By His Lordship's,

Most Obligated,

And Most Obedient Servant,

MARSHAL MONTAGU MERRICK.

To the RIGHT HONOURABLE

R A L P H Earl of VERNEY,

VICOUNT FARMANACH,

Baron of BERTURST, &c.

The Poet is

WILLIAM BENTLEY

Esq. Member of

Parliament

London

Author of

MARSHAL MONTAGU

JOHN xv.†5, former Part.

I am the Vine, ye are the Branches: —

AS we have no Knowledge of any Thing, but what comes into our *Minds*, through the *Inlets* of our *Senses*, our *Minds* must be *instructed* by the *Information* of our *Senses*; and accordingly, this is the *plain simple* Method of *Instruction*, God constantly makes use of, throughout the Scriptures; first *informing* our *Minds* in *natural* Things, by the *Report* of our *Senses*, and then describing *spiritual* Things to us, by *natural*; which is the only Way we have, of coming at the Knowledge of *spiritual* Things at all. Hence it is, that we find the *Prophets* in the *Old* Testament, and our *Saviour* in the *New*, so frequently speaking to the People, in *Parables* and *Emblems*; which is setting before their Eyes, the *Concernments* of *another* Life, in *Imagery* and *Effigy*, as it were, by the *Things* of *this*.

A *Parable* is nothing more than *putting a Case*, as we call it, or representing *one* Case by *another*, that is *similar* to it: It is not so essential, I think, whether the Case of the *Parable* be *real*, or *assumed* *, so it be *natural*, *just*, and

B *proper*,

* *Parabola est rerum, sive verarum, sive verisimilium, ad aliud significandum, apposita et artificiosa narratio*, Glass. philolog. sac. l. ii. p. 340.

proper, to illustrate the Point in View, or the Subject treated of; for the very Name of a *Parable* (Παραβολή,) implies no more than a *Comparison*, or a *transferring* the Properties or Ideas, that are in one Subject, to another, in order to *heighten* and *enliven* that other the more to the Mind.

An *Emblem* is the *outward visible Sign* of an *inward spiritual Thing* signified by it; it is what we call an *Hieroglyphick*, or *sacred Representation* of any Thing; which was the *old Method* of conveying and recording religious Knowledge, (among the *Hebrews* first, and afterwards among the Heathens) before *Writing* was first revealed to *Moses* * on the Mount †; which Method is *still* retained in the *Scriptures*; wherein *invisible* Things are represented to us, by *visible*, (*Rom. i. 20,*) and made *apparent* to *Sense*, by *sensible Representations*, being *imaged*, as it were, and *pictured* to the *Eye* of the *Mind*, in the Objects of *Sense*. An *Emblem* then is nothing more than a *natural Image*; under which is *couched* something *spiritual*; and by which, the *Mind* *sees*, or has an *Idea* of, something *further* intended, beyond the
out-

* From whom the Heathens had Letters.—See *Clem. Alex. Strom.* i. p. 413, cited in *Euseb. Præparat. Evangel.* l. ix. c. xxvi. p. 431, 'Ευπόλεμος δὲ ἐν τῷ περὶ τῶν, ἐν τῇ Ἰσδαίᾳ, βασιλείῳ, τὸν Μωσῆ φησὶ πρῶτον σοφὸν γενέσθαι, καὶ γραμματικῇν (Γράμματα habet Eusebius) πρῶτον τοῖς Ἰσδαίοις παραδύναι· καὶ παρ' Ἰσδαίων Φοινίκας παραλαβεῖν, Ἑλλήνων δὲ παρὰ Φοινίκων. That is, *Eupolemus* records *Moses* to have been the *first Philosopher*, and to have first delivered *Letters* to the *Jews*, from whom the *Phœnicians* had them, as the *Greeks* had from the *Phœnicians*. But for a further and fuller Proof of this, let me refer the Reader to *Gale's Court of the Gentiles*, Book I. throughout; where, by a vast Collection of Authorities from the *Greek* and *Latin* Historians, Poets, and other Writers, both ancient and modern, he seems to place this Matter beyond the Reach of Controversy.

And that *Moses* had the *first Letters* from God, see *Johnson's Sermon* preached at *Canterbury School-Feast*, anno 1728, entitled, *No alphabetical Letters before Moses*; and *Nicols de Literis inventis*, l. iii. 21, and l. iv. 5.

† *Exod.* xxiv. 12. xxxi. 18. xxxii. 16, 32. *Deut.* iv. 13. ix. 10.

outward Figure, as the Word *Emblem* (Εμβλημα) in itself signifies, being *that, in which, as in a Glass*, something is *seen* *.

Of *this Sort of Instruction* is that *Portion* of Scripture, which I have here made Choice of, for the Subject of our present Meditation.

Christ and his *Church* are frequently represented in the *Old Testament*, as well as the *New*, under the *expressive Emblems* of the *Vineyard* and the *Vine*; (but please to observe, that the *Jewish Church* was the *Church of Christ* under the *Old Testament*.) All we have to do then, in order to make the proper Applications of the *Comparison* of the *Jewish Church* to the *Vineyard*, is to acquaint ourselves with the *natural Circumstances* of the *Vineyard*, as described in Scripture: For *Christ*, when he says, in the Words of the Text, *I am the Vine, ye are the Branches*, plainly refers us to *Nature*, and to our *Senses*, for *Instruction*; as the *Prophets* † of *Old* frequently did, by *familiar Allusions* to *natural Things*, and *Things* that lay even *before their Doors*, as did their *Vineyards*, with which *Palestine* and *Judea* every where abounded; so that the People having these *Lessons of Nature* constantly before their *Eyes*, and applied by their

B 2

Prophets

* Hence *St Paul* says, (1. Cor. xiii. 12,) *Now we see* (δὲ ὁρῶμεν,) *through a Glass*, (ἐν ᾧ ὁρῶμεν) *in Emblem, emblematically, in natural Images*; but hereafter (πρόσωπον πρὸς πρόσωπον) *Face to Face, intuitively, without the Glass*; which we shall drop then, as having no further Need of it.—Seeing then through a Glass, now, in this State, is seeing at *second-hand*, or *secondary Vision*, and is here opposed to *Primary, or Intuition, in the next*; it is seeing *spiritual Things here* by *natural*, through Revelation, which is the Glass, that carries on our Views through *this System* into *another*; the Glass then, that is to do this, must not be dark; the *Darkness*, if there be any, must be in our own Eyes.

† *Familiare est Syris, et maximè Palestinis, ad omnem sermonem suum parabolas jungere; ut quod per simplex præceptum teneri ab auditoribus non potest, per similitudinem exemplaue teneatur.* Hieron. in Matth. c. xviii.

Prophets to spiritual Instruction, He that ran, might read and understand. I shall therefore

First, Trace the Parallel of the Vineyard with the Jewish Church, as it is drawn in the Scriptures; from whence it will appear how exactly the natural Circumstances of the one, as there described, represented the spiritual State and Condition of the other, at that Time.

Secondly, I shall briefly consider the Nature of the Vine, and its Branches, as described likewise in Scripture; from whence it will appear too, how expressive and significant Emblems, they are, of the mystical Body of Christ, and his Members.

First, Then, I am to trace the Parallel of the Vineyard with the Jewish Church, as it is drawn in the Scriptures; from whence it will appear how exactly the natural Circumstances of the one, as there described, represented the spiritual State and Condition of the other, at that Time.

The Prophet *Isaiah* hath drawn the Parallel in most beautiful and lively Colours, in his fifth Chapter; wherein he introduces God speaking to Christ, his beloved Son, and through Him, to his Church, thus: *Now will I sing to my Well-beloved a Song of my Beloved, * touching his Vineyard: My Well-beloved hath a Vineyard in a very fruitful Hill; and he fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine, and built a Tower in the Midst of it, and also made a Wine-Press therein, and he looked that it should bring forth Grapes and it brought forth wild Grapes.*

The

* לְכֶרֶמוֹ *lekeremu*, for the Use of his Vineyard.

The *Well-beloved* here (יִדִּידִי *ididi*) is a Name of *Christ* * ; the *Vineyard* is the *Jewish Church* ; the *fruitful Hill*, in the Original †, denotes the *advantageous Situation* of the *Jewish Church*, in the *Light of God's Countenance*, (Ps. iv. 6.) and under the *gracious Influences* of the *Holy Spirit*. And it is said, *God fenced in, this Vineyard*, the *Jewish Church*, and *inclosed it*, namely, from the neighbouring *Heathen Nations* ; and *gathered out the Stones thereof* ; that is, as the *Psalmist* says, (Ps. lxxx. 8.) *cast out the Heathen*, and every Thing that gave them *Offence* || ; and *planted it with the choicest Vine* (שֶׁרֶק *Sherek*.) *Christ* says, (John xv. 1.) *I am the true Vine*, and my *Father* (the *divine Essence*) is the *Husbandman* : And he built a *Tower in the Midst of it* ; the Word for *Tower* here, (מִגְדֵּל *mege-del*) signifies a *Temple* likewise § ; and may not this allude to the *Jewish Temple* **, with the successive Order of *Priests* and *Prophets*, which God had appointed as the *Watchmen*

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of

* Who was to cause us to *love*, and to be *beloved* of God, as the Name (יִדִּידִי *ididi*) signifies ; for which he was called the *Well-beloved*.

† בקרן בן-שמן *becorn ben-shemen*, here rendered in a *fruitful Hill*, literally signifies in the *Horn*, the *Son of Oil*, and is so construed by *Pagninus*, in his interlineary Bible : And as this Passage seems to be attended with some Difficulty, I shall endeavour to explain it at large, in an Appendix at the End.

|| This seems to explain *Matth. iii. 9*, where *St. John* says to the *Jews*, that, *God is able of these STONES to raise up Children unto Abraham*, meaning, that he could make the *Heathens*, *Believers*, and so, *Children of Abraham*. And hence, our Saviour tells the *Jews*, (Luke xix. 40.) *That if his Disciples were to hold their Peace, the Stones would immediately cry out*, meaning the *Heathen* likewise. Hence too, the Expression of the *STONY-HEART*, or *Heart of Stone*, which God promises to remove from them, and give them in the room of it a *Heart of Flesh*, in Contradistinction to it, *Ezek. xi. 19*, and *xxxvi. 26*.

§ See *Cantic. v. 13*, מִגְדֵּלוֹת מִרְקָחִים *megedelut mereqhim*, *Temples, the Places of burnt Odours*.

** As the *Targum* of *Jonathan* seems to paraphrase this Place, וּבְנִיתִי מִקְדְּשִׁי בִּיְהוּנָה *vebenita mequedeshi binieun*, that is, I built my *Sanctuary* in the *Midst* of them.

of the *Tower*, or the *Guardians* of his *Temple* or *Church*? And also he made a *Wine-Prefs* therein * : Does not this *Wine-Prefs* allude to the *Altar* ** of the *Temple*, running with the *Blood* of the *typical Sacrifices*, as the *Wine-Prefs* ran with the *Blood* of the *Grape*, which was *typical* of *Christ's Blood*, shed upon the *Altar* of the *Cross*, and was therefore, I suppose, called the *Blood* of the *Grape* † ; and which we now drink *sacramentally* (in the *Eucharist*) as a *Symbol* or *Emblem* of *Christ's Blood* ‖. Hence *Wine* is said (Judg. ix. 13, and Ps. civ. 15.) to *cheer both God and Man* (Heb. אנושִׁים *anushim*, fallen Men) namely, *sacramentally* § and *typically*, as an *Emblem* of *Christ's Blood*, which was to be *shed* for us; and *without which*, God could neither be *satisfied* and *appeased*, nor *Man* *redeemed* and *saved*; so, *neither cheered* ††. But after the *Blood* of *Christ* was *shed*, the *Wine*, which was *before prefigurative*, became *then commemorative*, of it; and so, became a *new Emblem*, and was to be drunk in a *new Light*, namely, as a *Memorial* of *Christ's having shed* his *Blood*. Hence *Christ* says to his *Disciples*, (Matth. xxvi. 29. Mark xiv. 25.) when he was going to *shed* it, *I will drink no more of the Fruit of the Vine, until that Day, that I drink it*

* יקב חצב *iqueb hezeb*, excidit torcular, cut out, or as it is in the New-Testament, ὥρυξεν, *digged a Wine-Prefs*, Mark xii. 1.

** As the *Targum* of *Jonathan* seems here to paraphrase it likewise, ואף מדבחי לכפרה על חטאיהן *veaph medebechi lebit lecapera ol bethaieun*, that is, I gave them my *Altar*, to make *Propitiation* upon it, for their *Sins*.

† דם ענב *dum oneb*, sanguis uvæ, Gen. xlix. 11. Deut. xxxii. 14.

‖ The Devil mimicked and *aped this*, as he did most of the *divine Institutions*, among the *Heathens*, who accordingly held the *Vine* sacred to their *Bacchus*, pouring out *Libations* of *Wine* to him.

§ Quod lætificare Deum vinum dicitur, magnum aliquod suspicor habere sacramentum enarrandum Theologis, Valesius de sacrâ philosophiâ, p. 134.

†† And God is said to be *cheered* with the *Blood* of *Christ*, as it is *that* only, that can *cheer* and *revive* his poor, fallen, forlorn, and comfortless *Creatures*.

*it new with you in the Kingdom of God. What Day was this? Was it not that Day, when St. Peter says (Acts x. 41.) The Disciples did eat and drink with him, after he rose from the Dead? when He was known to them in breaking of Bread, (Luke xxiv. 35.) namely, the sacramental Bread. And is not the Resurrection of Christ from the Dead, the * Kingdom of God here mentioned? who had now purchased a Church with his own Blood, that is, with the Blood of Christ, which is called (Acts xx. 28.) the Blood of God †. The Juice of the Vine, that is, the Blood of Christ, the true Vine, had now been newly let out; and so, Christ calls drinking it then, drinking it new ||, as his Blood had then really atoned, but before he suffered, only typically. Hence*

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likewise

* Or the Kingdom of Grace, the Gospel-Dispensation, which was to commence immediately upon Christ's Resurrection; as He himself seems to interpret it, in this very Parable, as it is related by St. Matthew, chap. xxi. wherein he makes the Jews stand self-condemned by their own Answers, for rejecting him, and says to them, Verse 43, *Therefore, shall the Kingdom of God be taken from you, and given to a Nation bringing forth the Fruits thereof.* See likewise Luke xxii. 16, where Christ says to his Disciples, *I will not any more eat of this Passover, untill it be fulfilled in the Kingdom of God.* The typical Passover was realized and fulfilled in Christ our true Passover; and the Kingdom of God, of Christ-God, then commenced, when it was fulfilled; which was a Kingdom of Grace to us, and of Glory to Christ; and at his Ascension, he went and took possession of it, for himself, and us.

† I wish they, who deny the Divinity and Atonement of Christ, would consider this Passage of Scripture, and likewise that of 1 John iii. 16, where it is said, *Hereby perceive we the Love of God, because He laid down his Life for us.* We see then, that the Blood of Christ, and the Life of Christ, by a Communication of Names, arising from the personal Union of the Godhead with him, is here called the Blood of God, and the Life of God, to take away all possible Doubt of the Divinity, Sufficiency, or Efficacy of his Atonement.

|| Is not this prophesied of, Joel iii, 18. Amos ix. 13, *And it shall come to pass in that Day (namely, the Day of Christ incarnate) that the Mountains (that is the Churches of Christ, frequently called so, in the Old-Testament *) shall drop down New Wine?*

* See the Note on Mountain, in the Appendix.

likewise *Christ* says of the Wine (Matth. xxvi. 28. Mark xiv. 24.) just before he was going to suffer, *This is my Blood of the New-Testament.* The Blood of the *Old* was the *typical Blood* of the *figurative Sacrifices*; the Blood of the *New* was the *real Blood* of *Christ*, the *real Sacrifice*; which was now no longer to be *typically* represented by the *Blood of Beasts*, as under the *Old-Testament*, but *commemoratively*, by the *Blood* of the *Grape*, the *Juice* of the *Vine*; which must *first* be *trodden out*, in the *Wine-Press*, as *Christ's Blood* must *first* be *shed* upon the *Cross*, before the *one* could *sacramentally*, or the *other really*, *cheer God and Man.* And this reminds me of some remarkable Particulars, mentioned of the *Wine-Press*, in Scripture, which seem to *point* us *directly* to the *Cross of Christ*: Thus Rev. xiv. 20, it is said, *The Wine Press was trodden without the City*, alluding to *Christ's Suffering without the Gate.* (Heb. xiii. 12.) and it is said, moreover, *That Blood came out of the Wine-Press*, correspondent to the Expression of *the Blood of the Cross* (Col. i. 20. *)

Thus

* As *Christ's* suffering the Wrath of God, and shedding his Blood for us, is represented to us, under the *expressive bleeding Image* of the *Vine trodden* in the *Wine-Press*, so they that proudly disdain to accept of *his Sufferings*, must *suffer for themselves*, and take *his Place* in the *Wine-Press*, that is, the Place that *he* took for *them*; and *Christ*, in the same *expressive Image*, threatens to *trample them Himself*, for rejecting him; as they may see, in *Isaiah lxiii.* which Portion of Scripture has generally been applied to *Christ's Sufferings*, but the Context plainly speaks of his *taking Vengeance* of his *Enemies*: It is there said, in prophetick Vision to *Christ*, *Who is this that cometh from Edom, with dyed Garments from Bozrah? Wherefore art thou red in thine Apparel, and thy Garments like Him, that treadeth in the Wine-Fat? Christ* answers: *I have trodden the Wine-Press alone, and of the People, there was none with me; for I will tread them in mine Anger, and trample them in my Fury; and their Blood shall be sprinkled upon my Garments; and I will stain all my Raiment: For the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come.*

Correspondent to this, it is said of Him, Rev. xix. 15, as taking Vengeance likewise: *He treadeth the Wine-Press of the Fierceness and Wrath of Almighty God.*

Thus far, I think, all the Circumstances of the Parable *exactly tally*; and are *descriptive* of the *typical* Circumstances of the *Jewish Church*, which all *prefigured Christ*, and his *Sufferings*. The Parable goes on, and says,

*And he looked that the Vineyard should bring forth Grapes, (ענבים onebim) and it brought forth wild Grapes, (באשׁים bashim *) that is, God expected, that the figurative Services of the Jewish Church, which so plainly pointed out Christ, and his spiritual Services for them, should have produced Faith and Obedience, represented by the Grapes, the natural good Fruit, the Vineyard should have born; but instead of this natural good Fruit, it brought forth wild Grapes, degenerate, corrupt Fruit, namely, Infidelity and Disobedience †. God therefore, in the next Words, makes a solemn Appeal to them, saying: And now O Inhabitants of Jerutalem, and Men of Judah, judge, I pray you, betwixt me and my Vineyard: What could have been done more to my Vineyard, (my Church) that I have not done in it? I have driven out the offensive Heathen before you, and inclosed and fenced you in, on every Side; have taken you into my Favour and Protection, and under the Shadow and Influence of my holy Spirit; I have furnished you with Temple and Altar, to approach me by Prayer and Sacrifice; with Prophets, to forewarn you of the Dangers attending your Vineyard, and foretell you the Things concerning your Peace; with Priests, typically to mediate between me and you, to represent to you your Great Mediator, your Great High-Priest, (Heb. iv. 14.) who is to offer himself to me a Sacrifice, for you all, the real*

D Sacrifice.

* From באשׁ bash, putruit, fetuit, Buxtorf. Lexic.

† The Targum before mentioned, paraphrases this Passage likewise, thus: *And I commanded them to perform good Works, and they performed evil.*

Sacrifice. I have given you *typical Sacrifices, Rites, and Ceremonies*, to prefigure to you the *Manner* of his *real Sacrifice*, and to set before your Eyes, *what He is to be, to do, and suffer in your stead*, in order to make *Atonement and Reconciliation* for you, and cloath you in his own *Garments, washed in the Blood of Grapes **, that is, in his own *Blood*. And now, says God, *Judge, I pray you, between me and my Vineyard*; that is, I appeal to yourselves, I appeal to your own most *partial Reason, and Judgment*, whether I have

* Gen. xlix. 11, *Binding his Fole unto the Vine, and his Ass's Colt unto the choice Vine: He washed his Garments in Wine, and his Clothes in the Blood of Grapes.*

This is Part of the Patriarch *Jacob's Blessing*, pronounced upon his Son *Judah*. The Ass was the Hieroglyphick of *Drudgery, Hard-Labour, and bearing of Burdens*, as it bears whatever Men please to lay on it; in which Respects, it was figurative of the stupendous *servile Office of Christ* for us, who was to bear the *Burden* of our *Sins and Sorrows, the Iniquity of us all being to be laid upon Him, Isaiah liii. 6.* And therefore he entered *Jerusalem, as King triumphant, yet meek, sitting on a Colt, the Fole of an Ass*, the Hieroglyphick of *bearing or enduring*, as I have said, because he was to ride *triumphant through Sufferings*. This was prefigured (*Judges v. 10.*) by the Judges, or Rulers, in *Israel*, (who were *Types of Christ in the Flesh*) riding on *white She-Asses*; the *Asses* representing *Christ's Indurance, or bearing our Sins, and their Whiteness, his Purity and Innocence, under all his Sufferings.* But why *She-Asses*? (the Word of God says nothing without a Meaning) Is not this to refer us to the Nature of those Creatures, which, it seems, do not bring forth their Young, but in the Dark, (*Pierii Hieroglyb. p. 144.*) as *Christ* by lying in *Darkness and the Grave*, for a while, was to *bring us forth to Light and Glory, namely, at his Resurrection*; and so we are called (*Luke xx. 36.*) *the Children of the Resurrection.* And God is said (*1. Pet. i. 3.*) *to have begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead*; who according to the Promise made to him in *Isaiah liii. 11, was to see of the Travail of his Soul, and be satisfied*; and therefore he exults in Spirit, and says, *Behold I, and the Children, which God hath given me, Heb. ii. 13, quoted from Isaiah viii. 18.* Part of *Judah's Blessing* then was *to bind his Ass's Colt to the choice Vine*, that is, to have his *Sufferings* fastened to the *true Vine, Christ, and to wash his Garments in Wine, and his Clothes in the Blood of Grapes, that is, in Christ's Blood.* Thus *Judah* was invested with a double Character, and stood as Representative, first of *Christ, with his Vesture dypt in Blood, Revel. xix. 13*; and then of his *People, who have washed their Robes, and made them white in the Blood of the Lamb, Ib. vii. 14.* See the learned *Mr. Holloway's Originals, Vol. II. p. 117. and 159.*

have not *faithfully* and *sincerely* acquitted myself to you : *What could have been done more to my Vineyard, my Church, that I have not done in it? Wherefore then, when I looked that it should bring forth Grapes, the natural good Fruit of Faith and Obedience, wherefore brought it forth wild Grapes, the unnatural corrupt Fruit of Infidelity and Disobedience?* Upon this *pathetic*, but *unanswerable* Expostulation, God prophesies to them, in the next Words, the Destruction of their Church, saying: *And now go to, I will tell you, what I will do to my Vineyard; I will take away the * Hedge thereof, my Defence and Protection from it; and it (the Vineyard) shall be eaten up †; and I will break down the || Wall thereof, the Partition-Wall of the Temple; and it shall be trodden down, namely by the Gentiles; and I will lay it waste; the Gentiles and Barbarians shall over-run it; who are represented in the Psalmist (Ps. lxxx. 30.) by, The wild Boar out of the Wood shall root it up, and the wild Beast of the Field shall devour it; it shall not be pruned or digged; that is, it shall not be cultivated any more with any of my typical Ordinances, or emblematical, religious Services; which I had instituted, to represent*

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to

* מְשׁוּכָּתוֹ *mesbuctu*, the Hedge thereof. The same Word is used in the same Sense, namely, of Defence and Protection, in Job i. 10, where Satan says to God concerning Job, *Hast not thou made an Hedge about him* (Heb. שֶׁכֶּת *sheket*) *and about his House, and about all that he hath, on every Side?*

† In the Original וְהָיָה לְבַעַר *veie lebor*, i. e. it shall be burnt, as the Temple and City of Jerusalem afterwards were, by the Roman Soldiers; notwithstanding the Emperor Titus's express Desire to save the Temple. Josephus's Hist. of the Jewish War, l. vi. c. 4, 8, and 9.

|| גֶּדֶר *gederu*, the Wall thereof, see Ephes. ii 14. τὸ μεσότοιχον τῆς Φραση, construed the Middle Wall of Partition, which the Syriac Version renders by the Word סִיגָא *figa*, but interprets it in the Margin, by גֶּדֶר *geder*, the very Word here used for the Wall of the Vineyard. And the Paraphrase of Jonathan's Targum seems to imply this Construction; which says here, תִּרְעֵהוּ בֵּית מְקֻדְשֵׁהוֹן *tero bith mequedesheun*, that is, I will break down the House of their Sanctuary.

you, your *Redeemer*, and the *Redemption* he was to work for you; but which you have ungratefully trampled upon, and despised: I will therefore take away these *Means* of *Grace* and *Mercy* from you; and then, as it follows in the next Words, *there will come up Briars and Thorns* *, that is *noxious Vices* and *corroding Cares*, that shall *stimulate* and *torment* you *Here*, and *Hereafter*; and lastly, that your *Vineyard* may be completely cursed with *Barrenness*, though otherwise situated on a *very fruitful Hill*, but which *advantageous Situation* ye have *slothfully* neglected, *I will command the Clouds, that they rain no Rain upon it*; that is, in other Words, I will withdraw the *gracious Influences* of my *Holy Spirit* from you, (which are frequently in Scripture, represented by the *natural Influences* of the *Heavens* †) and then your *Vineyard* will be *barren* and *unfruitful*,

* This was afterwards *literally* fulfilled, at the final Destruction of *Jerusalem*; for *Josephus* writes, l. vii c. 1. *That it was so thoroughly laid even with the Ground, (both City and Temple) by those, that dug it up to the Foundation, (namely, the Roman Soldiers,) that there was left nothing to make those, that came thither, believe, it had ever been inhabited.*

Thus wonderfully accomplished was that amazing Prophecy, which *Christ* uttered, *weeping over Jerusalem* (Luke xix. 43.) saying: *The Days shall come upon thee, that thine Enemies shall cast a Trench about thee, and encompass thee round, and keep thee in, on every Side* (as the Roman Army did, according to *Josephus*, by building a Wall quite round the City, that none might escape either the Sword or Famine) *and shall lay thee even with the Ground, and thy Children within thee; and they shall not leave in thee, one Stone upon another, because thou knewest not the Time of thy Visitation.*

† Hosea xiv. 5, *I will be as the Dew unto Israel: He shall grow as the Lilly, and cast forth his Root as Lebanon, &c.* If. xii. 3, and xxxv. 4, 6, 7, *Behold your God will come; he will come and save you; Then in the Wilderness shall Waters break out, and Streams in the Desert; and the parched Ground shall become a Pool, and the thirsty Land Springs of Water*; that is, the *barren Heathen World* should be comforted and refreshed with the *Holy Spirit*, when *Christ* came: Which our Saviour himself thus interpreteth John vii. 37, viii. 9, *If any Man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water: But this spake he of the Spirit, which they that believe on him should receive.*

fruitful indeed ; as we see, the *Jewish Church* is, to this Day ; forsaking, and forsaken of, God.

Was there ever a more lively and exact Picture drawn ? in stronger Strokes, or brighter Colours ? However that the Jews might not possibly mistake the Likeness, the Prophet writes under it, in express Words :

*The Vineyard of the Lord of Hosts is the House of Israel, and the Men of Judah his pleasant Plant * ; and he looked for Judgement, but behold Oppression ; for Righteousness, but behold a Cry † : Telling them plainly, in so many Words, what he meant by the Grapes, and the wild Grapes, the good Fruit, and the corrupt Fruit, namely, Obedience and Disobedience.*

Our Saviour quotes this Parable, in the New-Testament, with the particular Circumstances of it ; which shews, that each Particular is emphatical and expressive ; so emphatical and expressive, that the Jews sought to lay hold on him, knowing that he had spoken the Parable against them. I

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shall

* נטע שעשועיו *netho shoshuoiu*, Plantatio Deliciarum ejus, Pagnin. interlin. Bib. that is, the Plant of his Delights ; the Word is Plural, in the Original.

Leigh, in his Crit. Sac. derives the Word ששעש *shosho*, from שעה *shoè*, which signifies to behold any Thing with Complacency, as Mothers do their Children ; and quotes *Isaiah lxvi. 12.*

But is not the Word ששעש *shosho*, rather to be derived from the Verb ישש *isho*, to save, with the Root doubled, to denote a double Salvation, namely temporal and eternal ? as God always saved the Israelites, (while they were faithful and obedient to him,) from their temporal Enemies here, as an Earnest and Type of his saving them from their spiritual ones hereafter ; as in the New-Testament likewise, Godliness is said to have the Promise of the Life, that now is, and of that, which is to come, 1. Tim. iv. 8. So that what Buxtorf says in his Lexic. Hebraic. of the single Root ישש *isho*, Ps. iii. 3, seems more properly applicable to the double Root, ששעש *shosho*, here mentioned ; namely, Duplex salus, hujus scilicet, et futuræ vitæ, ut Hebræi explicant ; hujusmodi enim auctio vocis auctæ significationis indicium est.

† In the Original צעקה *zoquè*, clamor, vox magna, per metonymiam, vis, injuria, scelus, miseria, calamitas, clamoris causa. Calasio, edit. Romaine. See *Exod. xxii. 23. Judg. x. 12. Job xxxiv. 28.*

shall therefore beg leave to *repeat* it here, for the Sake of imprinting it the more on our Minds ; not doubting, but you will prevent my *repeating* the *Applications*, by *recollecting* them *yourselves*, as I go along.

Mark xii. 1, *And Jesus began to speak unto them by Parables: A certain Man planted a Vineyard, and set an Hedge about it, and digged a Wine-Fat, and built a Tower, and let it out to Husbandmen, and went into a far Country; and at the Season, he sent to the Husbandmen, a Servant, that he might receive from the Husbandmen, of the Fruit of the Vineyard, and they caught him, and beat him, and sent him away empty; and again he sent unto them another Servant, whom they stoned; and again another, whom they killed, and many others, beating some, and killing some.*

I doubt not, but you are already *beforehand* with me, in applying *these Servants* to the *Prophets*, whom God from Time to Time, sent to the *Jewish Church*, as he says himself, in the Prophet *Jeremiah* vii. 25.

Since the Day that your Fathers came forth out of the Land of Ægypt, unto this Day, I have even sent unto you all my Servants, the Prophets, daily rising up early, and sending them: And whom they as daily, from Time to Time, did beat, stone, and kill, as our Saviour here says they did.

He goes on, in the *Parable*, and says: *Having therefore one Son, his Well-beloved, (which is the very Name of Christ in the foregoing Parable,) he sent Him also last unto them, saying, They will reverence my Son; but those Husbandmen said amongst themselves, This is the Heir, come, let us kill Him, and the Inheritance shall be our's; and they*
took

took him, and killed him, and cast him out of the Vineyard.

What therefore, says our Saviour, shall the Lord of the Vineyard do? He will come, and destroy the Husbandmen, and will give the Vineyard unto others, who shall render him the Fruits in their Seasons, (Matth. xxi. 41.) Upon this, Verse xii. The Jews sought to lay hold on Christ, but feared the People; for they knew that he had spoken the Parable against them. If so, then they knew that Christ was the Well-beloved, the Son, the Heir, that is here mentioned in the Parable; and for that Reason, they took him, they killed him, they cast him out of their Vineyard; but were wretchedly mistaken, in saying, that the Inheritance should be their's; for by this very Act, they disinherited themselves, cut themselves off from God: For God, our Saviour, the Lord of this Vineyard, came, as he prophesied here, and miserably destroyed these Husbandmen, the Jews, about forty Years after, by the Roman Army; and that too, with such a miserable Destruction, as has never been heard of, since the Foundation of the World, to this Day; and he gave their Vineyard to others, even to Us, who are now the Church of God, and are accordingly to bring forth the Fruits of his Vineyard, in due Season.

The Jews, whom we frequently meet walking in our Streets, are the wretched Remains of those miserable Husbandmen, mentioned in the Parable; and are dispersed up and down, upon the Face of the Earth, as living Monuments of the Wrath of God, upon an unbelieving, sinful People. Let Us then take Warning by their dreadful, sad Example; for if God spared not the natural Branches, but severed and broke them off, from the Vine, from Christ, he

will not spare *Us*, who are only *adopted* and *ingrafted* in *their Room*. Let *Us* take Care then to be found in *Christ*, as *fruitful Branches* of the *true Vine*, bearing forth the good *Fruit of Faith and Obedience*.

And this brings me in the second Place, briefly to consider the *Nature* of the *Vine*, and its *Branches*, as described in Scripture; from whence it will appear, how *significant* and *expressive Emblems* they are, of the *mystical Body* of *Christ*, and his *Members*; that is, of our *fallen Nature*, raised again, and supported, by *Christ's* uniting it to his *divine Nature*.

We find the *Vine-Tree* described in the fifteenth Chapter of *Ezekiel*, thus:

The Word of the Lord came to the Prophet, saying, Son of Man! What is the Vine-Tree more than any Tree? the Branch, which was (cut off) among the Trees of the Forest? shall Wood be taken thereof, to do any Work? or will Men take a Pin of it, to hang any Vessel thereon? So far from it, that when grown, it cannot support itself; and of itself is so unprofitable, as a Tree, that it is cast into the Fire, for Fuel; the Fire devoureth both the Ends of it, and the Midst of it is burnt; is it meet for any Work? Behold when it was whole, it was meet for no Work. The Prophet in the next Words, compares the worthless Inhabitants of Jerusalem to this worthless Vine; which is, in itself, as a Tree, good for nothing.

* The *Vine* then, in itself, was our *Emblem*; the *Emblem* of our absolute *Unprofitableness* and *Unfitness*, even for any Thing, but *total Destruction*; but *Christ* took the same, (as he did our *Flesh*) to give it us back again, with infinite *Improvement*.

* See the Originals, Vol. II. p. 71, 2.

Improvement. It is very remarkable, that there is no Tree in the World, that wants so much *continual propping, and supporting*, as the *Vine* does: And does not *our weak and frail, and prone Human Nature* continually want the same? *We* could not support ourselves, no, not when *innocent and whole*, any more, than the *Vine* could; and when we were *fallen*, we forfeited the Support we had; were, in ourselves, become absolutely *unserviceable* to any good Use, or any good Work; we had been cut off from God, and as the *worthless Vine*, before mentioned, cast away to be burnt, and were well nigh unto burning: But Christ took this *worthless Vine*, the *fallen Human Nature*, and united it to his own *divine Nature*; and by this *divine Union*, he not only raised it again, and supported it, but purified its Juice, our tainted Blood, by incorporating it, with his own pure Blood, infusing into it, from his own essential Life, the Power of an endless Life; and so, by becoming the true Vine, he became to us, the true Tree of Life, which we forfeited; making us Branches of the Tree itself, that is, Members of his mystical Body, by a vital Union of himself with us; and as a Pledge of this vital Union, he instituted and consecrated Wine in the Sacrament, which is the Juice of the Vine, and called the Blood of the Grape, (as before mentioned) and which naturally cheers, strengthens, and refreshes us, as the Blood of Christ spiritually does; and so, the Wine very fitly becomes, by this Consecration, the sacred Symbol or Emblem of Christ's Blood; and that too, by the strictest Analogy; the natural Efficiency of the one, in our Bodies, exactly corresponding to the spiritual Efficacy of the other, upon our Souls; so far at least, as Spiritu-
als can be described by Naturals, and they cannot be described to

us, any otherwise : Hence it is, that our Saviour, by a *Communication* of *Names* and *Properties*, expressly called the *Wine*, his *Blood*, when he *instituted* it, at the last Supper, (*Matth.* xxvi. 28.) And indeed, well might he express himself thus *emphatically* of the *Wine*, saying, *This is my Blood* ; for *Wine* is the *Juice* of the *Vine*, as I have said, and *He* was the *true Vine* ; and now we see the *Propriety* of the *Expression*, as well as of the *Institution*, and likewise the *Impropriety* of the *Roman Church's* withholding the *Cup* from the *Laity* ; which *they themselves* too may see, from *John* vi. 53, where *Christ* says, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*, that is, *no spiritual Life* ; so that *They*, who *communicate* of *one Kind only*, in the *Eucharist*, and *They*, who *never communicate* of *either*, know not what they do ; the *one* seem to commemorate an *unbleeding* Saviour, the *other*, *none* at all : But indeed, an *unbleeding* Saviour is *no Saviour* ; for *without shedding of Blood, there is no Remission*, (*Heb.* ix. 22.) and so, without *pouring* of *Wine*, there is no *Commemoration*. It was necessary therefore, that the *Juice* of the *Vine* should be *let out*, that is, that the *Blood* of *Christ*, the *true Vine*, should be *shed* ; and accordingly that *He*, the *true Vine*, might *suffer* for the *worthless Vine*, the *Human Nature*, what the *Human Nature*, the *worthless Vine*, should have *suffered itself*, He voluntarily submitted both to the *Knife* and *Fire* of God's Wrath, to enable *Us*, the *Branches*, (by a *spiritual Purgation*) to bring forth *Fruit*, *instantaneously*, as the *Branches* of the *natural Vine* do ; of which, it is very remarkable, that the *Shoots* of the *Year* put forth *Fruit*, the *same Year*. In like Manner, should we, as *Branches* of the *true Vine*, *Christ*, instantly bring forth the good *Fruit* of *Faith* and good *Works*.

And

And thus I hope, I have been plain and intelligible enough, to make it appear to you, from the *Nature* of the *Vine*, and its *Branches*, how *descriptive* and *beautiful Emblems*, they are, of the *mystical Body* of *Christ*, and his *Members*; that is, of the *fallen human Nature*, raised again, and *supported*, and made *fruitful*, by *Christ's uniting* it to *his divine Nature*.

To conclude: Well then might *Christ* say, in the Chapter, from whence my Text is taken, *I am the true Vine, and my Father* (the divine Essence) *is the Husbandman*; every Branch in me, that beareth not Fruit, he taketh away; namely, as *Vine-Dressers* are used to do, who cut off those *Shoots*, or *Branches*, which bear no Fruit;) a plain Lesson of *Instruction* and *Warning* to those, who are only *nominal Christians*, *nominal Branches* in *Christ*, but not *practical, fruitful* ones; *Christ* goes on, and says, *And every Branch, that beareth Fruit, He purgeth it*, (namely, by the salutary *Cultivation* and *pruning* of *Afflictions*, *Trials*, *Troubles*, and *Crosses*; thus *purifying it*, and *paring away the Excrescences* and *Superfluities* of corrupt degenerate Nature,) *that it may bring forth more Fruit*; and then he exhorts his Disciples, thus, *abide in me, and I in you*; as the Branch cannot bear Fruit, of itself, except it abide in the Vine, no more can ye, except ye abide in me; *I am the Vine, ye are the Branches*; he that abideth in me, and I in him, *the same bringeth forth much Fruit*; for without me, (or, as it is in the Original *, and in the Margins of our Testaments, *sever'd from me*) ye can do nothing; if a Man abide not in me, he is cast forth, as a

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Branch,

* *χωρίς ἐμῆς.*

Branch, *and* is withered; *and they gather them, and cast them into the Fire, and they are burnt*: A very plain Lesson and Warning to our *self-sufficient Deists and Moralists*, who do *not abide in Christ*, but have *severed, and cut themselves off from him*, by *denying him*; so, *they can bring forth no Fruit to Perfection, to Salvation; nay, no Fruit at all*, that is *acceptable to God*, however they are pleased to *flatter and deceive themselves*; for having no *vital Union with Christ*, the *true Vine*, the *true Tree of Life*, they can have no *Life, no spiritual Life, in them*, as having no *spiritual Support from Him*; but are like *Branches cut off from the Tree*; which therefore must *necessarily wither and die*, by the *natural settled Course of Things, in this World*; and so must *they too*, thus *severed from Christ, the Tree of Life, perish*, by the *spiritual Order and Oeconomy established for the next*.

Let us therefore (once more) take care to be found *in Christ*, as *living Branches of the true Vine*; so shall we *draw from this vital Union with Him, spiritual Supplies and Strength*, to enable us to be continually putting forth the *good Fruit of Faith and good Works*; till from the *Nursery of this our Earth*, He *transplant us into his heavenly Paradise*; there to live and *flourish with Him*, in never-fading everlasting Glory.

Now to the ever blessed and adorable Trinity; God, the Father, God, the Son, and God, the Holy Ghost; three Persons in one eternal, undivided Essence, be ascribed, by the Church Militant and Triumphant, all Honour, Might, Majesty, Dominion and Glory, both now, and for ever. *Amen.*

F I N I S.

A P P E N D I X.

ISAIAH v. 1, *My Well-beloved hath a Vineyard in a very fruitful Hill*; in the *Hebrew*, כרם היה לידי בקרן, *kerem eie lididi, becorn ben-shemen*. There are no Words in the Original, that signify *fruitful Hill*; our *English* Translators have given, what they thought, the *general* Meaning of this Passage, but have omitted the *particular leading Ideas*, upon which, I humbly apprehend, the whole Parable turns; but this I submit, with due Deference, to better Judges. The Words for *fruitful Hill* here, are very remarkable, in the Original, *viz.* בקרן בן-שמן *becorn ben-shemen*; which the *Greek* Translation of the *Septuagint* renders, ἐν κέρατι, ἐν πίπῳ πικρῷ, *in cornu, in loco pingui*; but *Pagninus's* interlineary Version, and the *Vulgate*, more literally, *in cornu, filio olei*, that is, *in the Horn, the Son of Oil*; which Words, *literally* taken, seem to convey little, or no Meaning; they must therefore be taken *spiritually*; accordingly, I shall endeavour to trace the *spiritual Sense* of this Passage, from the *natural Signification* of the Words.

The Word קרן *corn*, really signifies *cornu*, a *Horn*, (as *Pagninus* here renders it) and from thence comes to signify *Strength*||, because

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|| קרן *Cornu*, *metaphoricè*, *robur*, quòd *cornuta animalia in cornibus robur suum habeant*; *item*, *splendere, radiare, radios splendoris, instar cornuum, emitte*, Buxtorf; *radius, splendor, cornui similis*; *cum enim quis solem intentè intuetur, videtur illi, quodammodo cornuum instar, radios emitte*; *sicut Latinis jubar dicitur splendor, jubæ similis*, (quòd *splendor diffunditur in modum jubæ leonis*, Littleton. Dict.) Leigh Crit. Sac.

because *horned* Animals have their *Strength* in their *Horns* *. It signifies likewise to *shine*, to *irradiate*, to send forth *Rays* of *Light*, like *Horns* †. Hence *Moses's* Face, when he came down from talking with God, on the Mount, (*Exod.* xxxiv. 29, 30.) is said, (by the same Word קרן *corn*, here rendered *Horn*,) to *shine*, namely, with *Rays* (like *Horns*) of *Light*, the *Emblem* of the *Divinity*, to prove to the People, that he came from the *real Presence* of the *Divinity*; hence he is generally painted *horned* ‖, and called so, in the *Latin* Translation of the *Vulgate*; the Translators not attending to the full Extent of the Word, קרן *corn*, which signifies both *Horn* and *Light*; but the *Greek* Translation of the *Septuagint* renders it δεδεξαται, that is, *His Face was glorified*; and so the Apostle calls it, 2. *Cor.* iii. 7, where he says, *The Children of Israel could not steadfastly behold the Face of Moses*, (δια τῆς δόξης) *for the Glory of his Countenance*. The Word קרן *corn*, then, here rendered by *Paginus*, *cornu*, a *Horn*, signifies likewise *Irradiation*, or *Light*, which is the *Scripture-Emblem* of the *Divinity* of *Christ*, who was to be a *Light to lighten the Gentiles*, and the *Glory of his People Israel*, *Luke* ii. 32; and who, from hence, is always pictured encircled with *Rays* of *Light*, or *Glory*, round his Head, and is called in the *Old-Testament*, כבוד *cabud*, the *Glory*, שמש *shemosh*, the *Light*; which he claims likewise in the *New-Testament*, and there calls himself,

John

* *Deut.* xxxiii. 17, *His Glory is like the Firstling of his Bullock, and his Horns are like the Horns of Unicorns; with them he shall push the People together to the Ends of the Earth.*

† *Habak.* iii. 4, *His Brightness was as the Light; he had Horns coming out of his Hand, and there was the biding of his Power.*

‖ *Non autem cornua habebat in fronte Moses, uti ei affingunt pictores, sed ita lucida erat facies ejus, ut radios luminis vibraret, ejusque quasi cornua haberet; Leigh Crit. Sac.*

*John viii. 12, the Light of the World, (not the natural Light, but the spiritual) as St. John calls him, (John i. 9.) the true Light, that lighteth every Man, spiritually, (as his Representative, the material Light, lighteth every Man, naturally,) that cometh into the World. And likewise after his Resurrection, when the Divinity had resumed the Humanity, the Emblem of the Divinity was resumed likewise; and accordingly he appeared surrounded with Light, to Peter, in the Prison, (Acts xii. 7 *.) and to Paul, in his Way to Damascus, Acts xxvi. 13, which Light, St. Paul expressly calls, Christ; 1. Cor. xv. 8. The Word קרן corn, then, here rendered, by Pagninus, cornu, a Horn, as above mentioned, must signify, in this Place, Light; because no Vineyard, or Vine, can thrive, or produce ripe Grapes, unless it be situated in the Light, and that too, in a very strong Light, as the Word קרן corn, implies, namely, Irradiation †.*

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These

* Though the Person, that appeared to *Peter*, in the Prison, *when a Light shined in the Prison*, is here called the Angel of the Lord, yet that this Angel was the Lord, is evident, from *Peter's* calling him so, in the seventeenth Verse of the same Chapter, where he declares unto them, how the Lord had brought him out of the Prison.

† As the Word קרן corn, signifies a Horn, and from thence Strength, as well as Light, or Irradiation, so Horns, in Scripture, are the Symbols of the Rays of Light, (*Habak. iii. 4.* to represent the Strength of it, as Light is the Emblem of the Divinity of Christ, our spiritual Strength. Hence flying to the Altar for Refuge, and laying hold on the Horns of the Altar, for Protection from civil Justice, (as *Joab* did, *1. Kings ii. 28.*) was, in reality, flying to Christ, and laying hold on his Divinity, for Protection from divine Justice. Hence the frequent Mention of Horns, in Scripture, sometimes to denote the spiritual Strength, derived to Believers, from the spiritual Irradiation of Christ's Divinity; and sometimes the boasted false Glory and Power of Unbelievers. Hence the Expression of breaking the Horns of the Ungodly, and exalting the Horns of the Righteous, *Pf. lxxv. 10.* Hence too the sacred Use of Horns among the Heathens; with whom likewise, they were the Symbols of the Rays of Light; see *Kircher Ob. Pamp. p. 221*, where he says, *Cornua, teste Bocatio, ei, (nimirum Jovi seu Pani,) opponebantur, ad significandos radios solis, et lunæ, cæterarumque*

These Words then denote, that the *Vineyard* was situated in a very *advantageous Light*, for *ripening the Fruit* ; but then how can *Light* be said, according to the next Words, immediately following, to be, בן-שמן *ben-shemen*, the *Son of Oil*, that is, in the *Hebrew Idiom*, the *natural Product* of Oil ? This is not *true, in Nature* ; and therefore can convey no *true spiritual Meaning* ; and as we have all our *I-deas* from *Nature only*, and consequently, can have no *I-deas* at all of *spiritual Things*, but from *natural*, the Word of God, for this very Reason, describes *spiritual Things* to us, by *natural*, and therefore must describe *natural Things*, *truly*, in order to give us *true Ideas* of *spiritual* ; and likewise, *intelligibly*, in order to be a *Revelation* to us. As *Light* then is not, in any *natural Sense*, the *Son of Oil*, but rather of *Fire*, which *generates* it, so the Words, בן-שמן *ben-shemen*, *Son of Oil*, here mentioned, must not refer to the Word, קרן *corn*, *Light*, but to the *Vineyard*, which is here called, in the *Hebrew Phrase*, the *Son of Oil* ; the Reason of which will appear, if we consider, that *Oil* is one of the *principal Constituents* in all *Vegetables*, as well as *Animals* ; without which, for the *Light* to act upon, there can be no *vegetable*, or *animal Life* at all ; for this Reason,

rumque stellarum, &c. that is, They put *Horns* to him, (namely *Jupiter* or *Pan*, as *Bocattus testifies*,) to signify the *Rays* of the *Sun*, *Moon*, and other *Stars* ; by which, the *Heathens* ascribed all *Power* and *Dominion* in *Nature*, to the *material Light*. Hence likewise, their *Cornu Copiæ*, or *Horn of Plenty*, (the *Latin Word*, *cornu*, being the same Letters with the *Hebrew*, קרן *corn*,) which was a *Horn* full of *Fruits* and *Flowers*, and which has passed through the *World*, for a *Symbol* of *Plenty*, down to this *Day* ; and by which, they ascribed the *Fruits* of the *Earth*, to the powerful *Irradiation* of the *solar Light*. And this explains the metaphorical Expression of the *Poet*, concerning *Wine*, *Viresque et addis cornua pauperi*, (*Hor. Carm. iii. 21, 17.*) that is *Wine* gives *Strength* and *Horns* to the *Beggar*, where *Strength* and *Horns* are used as synonymous Terms.

Reason, Oil*, in Scripture, is the high Emblem of the Influence of the Holy Spirit, as Light is, of the Divinity of Christ; without whose divine Co-operations upon our Souls, we can have no spiritual Life in us, any more, than without the natural Co-operations of the material Light and Spirit of this World, upon our Bodies, we can have any animal Life. The Holy Spirit is represented, in Scripture, as regenerating, and renewing our Souls, by the material Spirit, or Air's re-creating, or renewing † our Bodies, John. iii. 8; and is therefore called, throughout the Old, and New-Testament, (קדש רוח *quedesh ruah*, ἅγιον Πνεῦμα,) the
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* Acts x. 38, God anointed Jesus of Nazareth, with the Holy Ghost, and with Power.—Oleum sacrum notat plenitudinem Deitatis, corporaliter in eo habitantis, et dona locupletissima spiritus sancti, quibus ditatus est Christus; fragrantia olei repræsentat jucunditatem gratiæ, donorum, et consolationum spiritus sancti, quâ fideles ad amorem Christi alliciuntur; Witsii Miscell. Sacra, l. ii. p. 495, 6.

† As the Holy Spirit's regenerating our Souls, is sometimes compared to the material Spirit's renewing our Bodies, so it is sometimes, to its renewing the Face of the Earth; as Isaiah xxii. 15, Until the Spirit be poured upon us, from on High, and the Wilderness be a fruitful Field, and the fruitful Field be counted for a Forest; and likewise, Cantic. iv. 16, Awake, O North-Wind, and come thou, South, blow upon my Garden, that the Spices thereof may flow out; let my Beloved come into his Garden, and eat his pleasant Fruits: The Beloved here is Christ, the Garden is his Church, the pleasant Fruits are the Fruits of the Holy Spirit, represented by those of the material Spirit, the Spices are the sweet smelling Savour of the Fruits of the Spirit: So likewise, in the New-Testament, our spiritual Birth is described under the same Image; see John iii. 8, as referred to, above; The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell, whence it cometh, and whither it goeth; so is every one, that is born of the Spirit: Sumptâ similitudine ab externo flatu, Nicodemum instruit Christus, quâ vi, et quam arcano effectu, Dei spiritus hominum mentes afficiat; ut enim spiritus æreus non cohibetur, nec conquiescit ullius arbitrio, sed instabilis est, et inquietus, suoque impetu fertur, atque hinc, inde, impellitur, ita ut per omnia diffusus, sonitu effectuque se prodatur, non visu; ita spiritus divinus tacito atque afflatu humanas mentes pulsat, atque agitat, impellit, rapit, inflammat, incitat, transformat, atque homines ex carnalibus spirituales efficit: Ut autem mens atque humanus animus divino spiritu subsistit, ac fovetur, ita corpus hoc spirabile atque animale externo aere, ac salubri aurâ, non minus, quam cibo, ac potu, recreatur; Læmnius de Occult. Naturæ Miraculis, l. iii. c. 3. p. 309.

Holy Spirit. His *spiritual healing Influence* in the *spiritual World*, is described to us, by the *physical healing Influence* of *Oil*, in the *natural* *.

The Prophet then, by the *Vineyard*, situated in the *material Light*, and from thence receiving the *genial Influences* of the *Air*, or *material Spirit*, and so, becoming the *Son of Oil*, describes the *Jewish Church*, as founded in *Christ*, the *divine Light*, and from *Him* receiving the *re-genial Influences* of the *Holy Spirit*, and so, becoming the *Child of Grace*; and as the *Vineyard* was the *Son of Oil*, receiving the *kindly Influence* of the *material Spirit*, in consequence of being situated in the *material Light*; so the *Jewish Church* was the *Child of Grace*, receiving the *benign Influence* of the *Holy Spirit*, in consequence of being founded in *Christ*, the *divine Light*; it is through *Christ* then, the *divine Light*, that the *holy Spirit* is derived upon our *Souls*, as it is through the *material Light*, that the *material Spirit* of

* As the *Holy Spirit's* regenerating our *Souls*, is described to us, by the *material Spirit's* renewing our *Bodies*; so, the *spiritual Comforts* of the one, in consequence of our *Regeneration*, are represented by the *natural Refreshments* of the other; and the *blotting out* our *Sins*, previous to this, is expressed, at the same Time, by a Word, that signifies to *anoint out*, as we *anoint out* Poison, with *Oil*; see *Acts* iii. 19; where *St. Peter* says, *Repent ye, therefore, and be converted, that your Sins may be blotted out*, ὅπως ἂν ἐλθῶσι καίροι, that the *Times* of refreshing may come from the *Presence of the Lord*; the Word for refreshing here, is ἀναψύξεως, in the Original, which is derived from ἀναψυχα, refrigero, eventilo, refocillo, recreo, reficio, Hederic. Lex. which all signify to re-take, re-create, or refresh, as the *Air* does: The Idea then of the *spiritual Recreation* of our *Souls*, by the *Holy Spirit*, is borrowed from the *natural Renovation*, or *Refreshment* of our *Bodies*, by the *material Spirit*; the Word too for *blotting out* our *Sins* here, is very remarkable in the Original, as hinted above, viz. ἐξαλειφθῆναι, from ἐξαλειφω, which signifies deleo unguendo, to blot out, by anointing, to anoint out, as it were; intimating that the *divine Unction*, which we are said to have from the *Holy One*, (1 *John* ii. 20.) must first anoint out our *Sins*, before we can be capable of his *spiritual Recreation*, or *Refreshment*.

of this World is derived upon our *Bodies*; this seems to be denoted to us, by *Christ's* breathing upon his *Disciples*, and saying to them, *receive ye the Holy Spirit*; (*John* xx. 22.) They received the *Holy Spirit* then, through the *divine Light* in *Christ*, by *Communication*, from his *Humanity*; as we are to do; in consequence of which, we are likewise, in the *natural Image* of the Prophet's Phrase, בני שמן *beni shemen*, *Sons of Oil*, that is, *Children of Grace*, *born of the Spirit*, (*John* iii. 8.) and so, *Children of God*, (*Gal.* iii. 26.) But the *divine Light* always co-operating with the *divine Spirit*, upon our *Souls*, in order to carry on *spiritual Life*, as the *material Light and Spirit* of this World, always do, upon our *Bodies*, in order to carry on *animal Life*; hence we are said likewise to be *Children of the Light* *, as well as, *born of the Spirit*; and accordingly are exhorted to *walk in the Light*, as *Children of the Light*, (*Eph.* v. 8.)

I hope it will not be disagreeable to the Reader, nor deemed altogether foreign to the foregoing Subject, if I endeavour to trace this, a little further; *Oil*, as I have said, is made use of, in Scripture, as the high Emblem of the *Influence* of the *Holy Spirit*; and that too, with as strict an Analogy and Propriety, as any in Nature; the *natural medicinal* Virtue of *Oil*, upon our *Bodies*, corresponding to the *divine medicinal* Power of the *Holy Spirit*, upon our *Souls*; but the highest Instance we have of the *medicinal Virtue* of *Oil*, is its wonderful *Efficacy* in expelling the *Poison* †, and curing
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* τὸ φῶς, *Luke* xvi. 8. *John* xii. 36.

† See Dr. Owen's natural History of Serpents, p. 29; and Dr. Mortimer's Narrative of the Viper-Catchers, in the Philosophical Transactions of the Royal Society, No. 443, for October 1736. See likewise Dr. Burton's Letter from Windsor, Philosoph. Transact. No. ditto; and a Letter from the learned Dr.

the *Bite*, of the *natural Serpent*; which Instance is given us in Nature, *physically* to *exemplify* to us, the stupendous *Efficacy* of the *Holy Spirit*, in expelling the *Poison* of *Sin*, infused into our *Souls*, by the *Bite* of the *spiritual Serpent*, the *Devil*; and to reduce this *physical Example* *spiritually* into Practice, God assures us, (*Isaiah xi. 9.*) under the same material Image of the *natural Serpent*, for the *Devil*, *that the Asp* (Heb. פתן *Pethen*) *and the Cockatrice* (Heb. צפע *Zepho*)

Dr. Atwell, Rector of Exeter-College, Oxford, (now Prebendary of Gloucester,) Philosoph. Transact. No. 444, for November and December 1736; both wrote to Dr. Mortimer, concerning the Viper-Catchers, and their infallible Cure of the Bite of a Viper, by bathing the Part with Oil of Olives, commonly called Sallad-Oil.—*Cutis, oleo imbuta, venena respuit; adeo si quis cutem, admotis cauteriis, erodente medicamento, exulcerare pergat, illamque oleo perungat, frustrabitur, operamque luserit; non enim adhærescunt, quæ applicantur, nec penetrant; intus quoque assumptum, virûs acrimoniam retundit, atque hebetat, venasque subire prohibet, ac confestim vomitum id exturbat; Lemnius de Occult. Naturæ Miraculis l. ii. c. 52. p. 285.—Vide etiam Lemnii Herb. Bib. Explicat. c. v. p. 15, Oleum, intus exhibitum, album mollit, ac lubricum efficit, aspera quæque mitigat, venena, paulò antè hausta, retundit, atque hebetat, eaque innoxia facit, ac Ventriculum ad vomitum incitat; quò ferè noxia ac perniciofa quæque excutit, efficitque lubrica vi, ne venenatæ potiones venas subeant, mortemque inferant; quâ facultate, hoc etiam adfert commodi, ut præsumptum, temulentia obstat, et ne quis confestim ebrietati succumbat.*—And that Oil, *previously* applied, is a *preventive* Antidote likewise, as well as a *Restrictive*, against Poison, appears from what Dr. Atwell relates in his above mentioned Letter, which is too remarkable, to be passed by, unnoticed; namely, that the Viper-Catchers Hand, being *previously* dipped in Oil, the Vipers would not bite it at all, though they made several Attempts; but when the Oil was afterwards quite washed off, they then bit his Hand immediately: Will not this help to explain Part of the Blessing pronounced upon *Asbur*, Deut. xxxiii. 24, namely, *That he should dip his Foot in Oil*; meaning, that he should have the *preventing* and *restraining* Grace of the *Holy Spirit*; or in the Language of St. Paul, that *He should walk in the Spirit*, Gal. v. 16; and so, be *blest*, as his Name, אשור *Asbur*, signifies, and prophecies He should.—See also Dr. Stukeley's Letter to Sir Hans Sloane, concerning the Efficacy of Oil in the Cure of the Gout.

Zepho) shall not hurt, nor destroy, in all his holy Mountain *, that is, the Church, the Residence of his Holy Spirit.

N. B. The Letters of the Hebrew Word פתן†, which we here translate *Asp* ||, are the very same with those of the Greek Word Πύθων, and the Latin, *Python*; which was the great Serpent, that *Apollo*, the Heathen God, *Light*, destroyed; under which Fable, the Heathens, traditionally from Revelation, imitated Christ, the divine Light, destroying the old Serpent, the Devil, according to the original Promise of bruising the Serpent's Head; but Christ, the divine Light, was to do this, in the human Nature; which also the Heathens imitated, by representing *Apollo*, the material Light, doing the other, in the Person of a Man. The human Nature of Christ was to be anointed with the Holy Ghost, and with Power, (Acts x. 38.) to enable Him to destroy *Python*, the Serpent, the Devil; from whence

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* Mountain, in the Language of the Prophets, signifies the same, as what we now call Church, and that, for the same Reason, as being the Place of Worship: Thus (*Isa.* ii. 2, 3. *Micah* iv. 1, 2. *Zechar.* iv. 7.) the Jewish Church is stiled the Mountain of the Lord's House, frequently the Mountain of Sion, of Israel, of Judah. This was the Mountain, which our Saviour tells his Disciples, (*Matth.* xxi. 21.) Their Faith should remove, and cast into the Sea, that is, among the tumultuous Gentiles; who are represented in *Isaiah* lx. 5. under the fluctuating Image of the Sea. Accordingly when the Jews had rejected and crucified Christ, his Disciples, by their Faith and Preaching, did remove their Mountain, their Church, and scattered them among the Heathens: This seems to be prophesied of, in *Zech.* xiv. 4, almost in the same Words, that our Saviour here makes use of, half of the Mountain shall remove toward the North, and half of it, toward the South.

† פתן *pethen*, *Aspis*, *Pf.* lviii. 5. deaf Adder, *Asp*, or Cockatrice, the Serpent *Python*, called, in Hebrew, *Petben*, which Name noteth (by the contrary) the Unpersuadeds, which this Psalm sheweth to be naturally in that Beast; and so the Wicked have the Title of ἀπειθεῖς, Unpersuaded, or Disobedient, *Tit.* i. 16. *Ephes.* ii. 2. *Leigh Crit. Sac.*

|| I suppose, from the Greek Translation of the Septuagint, ὁ ἄσπις.

He was called, in the *Old Testament*, משיח, the *Messiah* *; in the *New*, Χριστός, *Christ*; which Words signify the *anointed One* †: And we likewise are said to have an *Unction* from the *holy One*, (1 John ii. 20.) that is, to have the *healing Influence* of the *Holy Spirit*, derived to us from *Christ's* human Nature, thus *anointed* with the *Holy Ghost*,
and

* See Ps. ii. 2 ; xx. 6 ; xxviii. 8.

† Hence *Andrew* says to *Simon*, John i. 4, *We have found the Messiah*, which is, being interpreted, the *Christ*, that is the *Anointed*; prophesied of, *Isaiah* lxi. 1, *The Spirit of the Lord God is upon me, because the Lord hath* (משיח *messiah*) *anointed me, to preach good Tidings unto the Meek: He hath sent me to bind up the broken-hearted, ver. 3, to give unto them the Oil of Joy for Mourning*; this Passage of Scripture our Saviour applies to himself, *Luke* iv. 17.

The *Oil of Gladness*, which *Christ* was to be *anointed* with (Ps. xlv. 7.) was not material, but spiritual; i. e. sacerdotal Holiness, prophetick Wisdom, regal Power; and thence, *Glory* and *Joyfulness*; *Martin. Lexic.* Hence the *Priests*, and *Kings* under the *Law*, who were Representatives of *Christ*, were all *anointed* with *Oil*, to typify *Christ's* being *anointed* with the *Holy Ghost*; and hence our *anointing* of *Kings*, and the *sacred*, as well as *physical*, Use of *Oil*, throughout all the *Heathen World*, down to this Day; *Vide Schacci Sacr. Elæochrism. Myrothec.* ii. c. 24, p. 405.

We read, (Mark vi. 13.) that the *Apostles*, and (James v. 14.) the *Elders* were to pray over the *Sick*, *anointing him with Oil, in the Name of the Lord*; and that the *Prayer of Faith* was to save the *Sick*; and the *Lord* was to raise him up; and if he had committed *Sins*, they were to be forgiven him: The *sick Man* miraculously recovered of his *bodily Distemper*, by the *anointing* with *Oil*, as a Pledge of his *spiritual Recovery* from *Sin*, the *Distemper* of the *Soul*, by the *Unction* of the *Holy Ghost*, which the *Oil* typified, and represented; *anointing* him then with *Oil*, was, in *Faith*, and *Effect*, *anointing* him with the *Holy Ghost*; for the *Prayer of Faith* (namely in the *Thing* signified by the *Oil*,) was to be *effectual* to his *Recovery*; and accordingly the *Oil* miraculously healed many, in that *Infant-Age* of *Christianity*, to prove the *divine Efficacy* of the *spiritual Unction* from the *Holy One*; but when *Christianity* was so far advanced in *Age*, and *Strength*, as no longer to want the *Support* of *Miracles*, the *Miracles* then ceased; and this too of *Extreme Unction*, as the *Roman Church* calls it, ceased with them; the *Truth* of the *Thing* signified by it, having been abundantly proved, and sufficiently established; so that, that *Church* greatly errs, not knowing the *Meaning* of the *Scriptures*, nor the *healing Power* of *God*, intended by the *Extreme Unction* of of the *Apostolical Age*: Besides, neither the *Apostles*, nor *Elders* had any *Authority* to institute any *Sacrament*.

and so, called *the holy One*; in consequence of which *divine Unction* from Him, we too are called *Christs*, or *Christians*, that is, *anointed Ones*; and this *Unction* of the *Holy Spirit* is to cure the *Poison* of *Sin*, infused into us, as I have said, by the *Bite* of the *spiritual Serpent*, the *Devil*; the Representation of which *divine Cure*, is continued down to us, quite through the *Old Testament*, into the *New*, under the same expressive Image of destroying the *natural Serpent*; hence *Christ* says to his Disciples, (Luke x. 19.) *Behold, I give unto you Power to tread on Serpents, and Scorpions, and over all the Power of the Enemy*; and Mark xvi. 17, our Saviour says: *These Signs shall follow them, that believe; in my Name, shall they cast out Devils; they shall take up Serpents, and if they drink any deadly Thing, it shall not hurt them.* These Words were both *literally*, and *spiritually*, verified, in the Person of *St. Paul*, in the Island of *Melita*; where, as we read, Acts xxviii. 3, *Paul, having gathered a Bundle of Sticks, and laid them on the Fire, there came a Viper (Εχιδνα) out of the Heat, and fastened on his Hand*; and when the *Barbarians* saw the *venomous Beast* hang on his Hand, they said among themselves, no doubt, *this Man is a Murderer, whom, though he hath escaped the Sea, yet Vengeance suffereth not to live*; and he shook off the *Beast* into the *Fire*, and felt no Harm: *Howbeit, they looked when he should have swollen, or fallen down dead, suddenly; but after they had looked a great while, and saw no Harm come to him, they changed their Minds, and said, that he was a God.* *St. Paul* then, recovered of the *venomous Bite* of the *Viper*, without the Application of the *material Oil*, to prove, that he had within him, what that represented, namely, the *spiritual Unction*, from the *holy One*,
I 2 Christ;

Christ; which was to enable him to tread *unhurt*, upon the *spiritual Serpent*, and over all the Power of the *spiritual Enemy*, as *Christ* had promised, his Disciples should, under the Image of *treading upon*, and *taking up*, the *natural Serpent*, without *Hurt*; which Promise was now both *literally*, and *spiritually*, accomplished, as I have said, in *St. Paul's miraculous Recovery* from the *venomous Bite* of the *Viper*; and therefore the Barbarians reasoned justly, and concluded right, that nothing less than *divine*, could effect so *miraculous* a Cure.

It were to be wished, that *Some* among *Us*, would *reason* as *justly*, as *these Barbarians* did; but it seems, They will not be convinced unless they *see* a *Miracle*; they have here then a *standing Miracle*, in Nature, before their Eyes, in Oil's expelling the *Poison* of the *natural Serpent*; by which, God appeals to their *Senses*, even for an *ocular Demonstration* of the *Holy Spirit's* expelling *Sin*, the *Poison* of the *Devil*; but they would do well to consider, that the *divine Unction* of the *Holy Spirit* can do nothing for their Souls, without the *divine Blood* of the *God-man, Christ*; which is plainly intimated to us, by the *good Samaritan*, by whom, was meant *Christ*, pouring * *Oil* and *Wine* into our *Wounds*;

* They who would know the *physical Propriety* of the good Samaritan's pouring *Oil* and *Wine* into the *Wounds*, may consult *Valesius de Sacra Philosophiâ*, p. 420, where he says, *Cur vino et oleo uteretur, duplex ratio est; nam vinum mundat, (as the Blood of Christ cleanseth us from all Sin, 1 John i. 7.) confortat, et siccatur ulceratam partem; oleum vero sanat, (as the Holy Spirit bealeth all our Infirmities, James v. 16.) circumcirca existentes fovet, et, si quæ est in illis doloris causa, mitigat; itaque bonus ille Samaritanus, non pie solum, sed prudenter etiam videtur succurrisse; idem etiam medicamentum utile sit ad partes verberibus contusas simul, et dilaceratas; quod innuitur etiam illis verbis Isaïæ, capite primo; Vulnus, et livor, et plaga humens, non est circum ligata, neque curata medicamine, neque fota Oleo; in our English Translation the Passage runs thus: The whole*

Wounds, Luke x. 34; that is, applying his own *cheering*, *cleansing Blood*, with the *healing Influence* of the *Holy Spirit*, to cure those *Wounds*, that *Satan* and *Sin* had made in our *Souls*; we had fallen among *Thieves*, among *spiritual Wickednesses in high Places*, (Eph. vi. 12.) who had stripped us of our *Innocence*, and wounded us, and departed, leaving us, half dead, dead in our *Souls*, our better Half dead to *God*, in *Trespases and Sins*; (Eph. ii. 1.) The typical *Priest*, and *Levite* of the *Law*, came, and looked on us, and passed by, on the other Side; They could not relieve us; none, but *Christ*, our good *Samaritan*, could, and did; He came, where we were, into this our *Vale of Sin and Misery*, where we lay stretched out like so many wretched *Objects*, full of *Wounds*, and *Bruises*, and *putrifying Sores*, despairing, and dying under them: And when He saw us, He had *Compassion* on us, and came to us, and bound up our *Wounds*, pouring in, *Oil*, and *Wine*; thus taking *Care* of us, at his own *Expence*, the *Expence* of his *Blood*, and of the *Holy Spirit*, which by his *Blood*, He purchased for us; and nothing but the *divine Efficacy* of *These*, poured into our

K *Wounds,*

whole Head is sick, and the whole Heart faint; from the Sole of the Foot, even unto the Head, there is no Soundness in it, but Wounds, and Bruises, and putrifying Sores; they have not been closed, neither bound up, neither mollified (בשמן beshemen) with Oil. There was a total Corruption then both of Heart, and Mind, in the People of Israel; and the Prophet here complains, that they had not applied the Remedy, which was the gracious healing Influence of the Holy Spirit, here physically represented to them by the Oil.

See also *Lemn. Herb. Bib. Explicat.* c. v. p. 15, where he says: *Duo liquores corporibus humanis saluberrimi, intus vinum, foris oleum; quoted from Pliny; and then adds: Quin et Samaritanus, quo Christus designatur, duo hæc omnia vulnerato adhibuit, vinum, quod abstergit, et emundat, oleum, quod lenit, quod dolorem mitigat, quod vulnus ad sanitatem perducit; quo indicatur Christum, afflictis ac fauciatibus mentibus mederi, animique vulnera obligare, ac cicatrices ita obducere, ut nullum vestigium appareat.*

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Wounds, can heal us, and make us whole, against the Time of our good Samaritan's second Coming; which that it may do, God of his infinite Mercy grant, through Jesus Christ, our Lord. Amen.

F I N I S.



